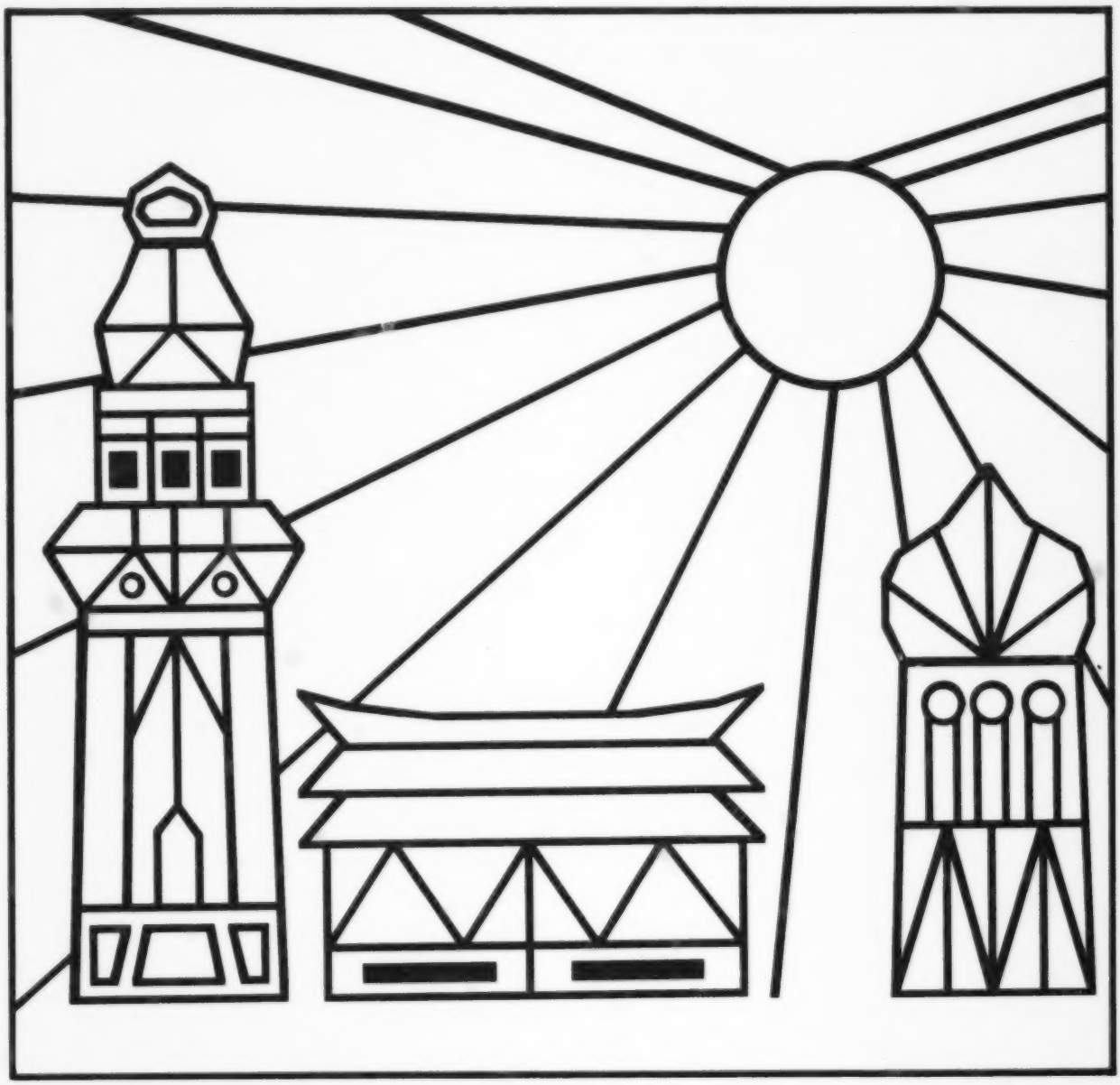
REPORT ▫ 20

INSTITUTE of URBAN STUDIES
UNIVERSITY of WINNIPEG

OUR EMERGING RELIGIOUS HERITAGE: A REPORT ON NON-JUDEO-CHRISTIAN RELIGIONS IN MANITOBA

Mary Ann Beavis



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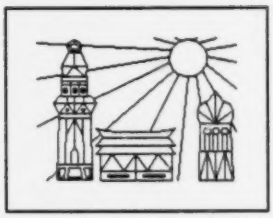

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INTRODUCTION

Manitoba has the enviable reputation of being a cultural mosaic where many different ethnic groups live together with mutual tolerance and respect, while maintaining, if they choose, their own ethnocultural traditions. One means by which immigrants have preserved their ethnic identity, while contributing to the cultural richness and welfare of the larger society, is through participation in religious institutions. Although the conventional wisdom is that religion is declining in modern society, the many churches, synagogues and other religious organizations located throughout the Province belie this cliché.

Recent years have seen an increase in the number of non-European immigrants to Manitoba. While some of these newcomers share in the Judeo-Christian heritage of most Manitobans, many others bring new traditions with them. Hinduism, Buddhism, Islam, Sikhism and Baha'i are all relatively new on the local religious scene, even though religions like Hinduism and Buddhism are very ancient faiths, and all of these religions have many followers in different parts of the world. Some of these religions (Hinduism, Buddhism) have their roots in East and Southeast Asia, while Islam and Baha'i, like Judaism and Christianity, originated in the Middle East. Sikhism and Baha'i integrate elements from both Asian and Middle Eastern traditions. Understanding the religions of non-European immigrants is often an important means of learning to know them and their cultures.

Unfortunately, most people in our society know little about the religions of others. This may lead to misunderstandings, intolerance and conflict between Canadians with different religious views. For example, in the past months, the Winnipeg media have covered stories such as:

- the controversy regarding whether Sikhs who wish to join the R.C.M.P. should be allowed to wear turbans with their uniforms, and as to whether

Sikh schoolchildren should be allowed to wear their ceremonial daggers to class;

- a Manitoba judge who felt that he had to consider the religious beliefs of an Islamic man accused of disciplining his son excessively (Islamic groups rightly responded that child abuse is not allowed by their faith);
- some Winnipeggers were concerned when they learned that a Sikh holiday (the Sikh New Year) coinciding with Good Friday had been officially proclaimed by the Mayor;
- Hindu parents in a Winnipeg school division objected to the distribution of Gideon Bibles in the classroom.

A contributing factor in some of these religious controversies may be that even those of us who are religious sometimes know little about the history, doctrines and origins of our own religious traditions, much less those of others. For example, many Jews and Christians would be hard-pressed to explain the difference between the Old Testament and the New Testament (or between the Hebrew Bible and the Old Testament), to specify when Jesus lived, or to list accurately the main differences between Roman Catholicism and Protestantism. For those of us with little or no interest in religion, it may be difficult to understand the way that religious people think, and the centrality of religion in many people's lives. Religion may always remain a sensitive topic, but knowledge and understanding may foster an attitude of tolerance and respect, and highlight areas of shared beliefs and values.

The intent of this study is to provide an introduction to the organized, non-Judeo-Christian religious groups of immigrants to Manitoba (thus traditional Native religions are not covered). This information may be useful to people, such as health care professionals, teachers, social workers, lawyers and immigration officials, who work with ethnocultural minorities. As a recent study of culturally sensitive health care points out:

> Factors such as social class, religion, level of education, and area of origin in the home country (rural or urban) make for major differences within

> immigrant groups. . . . South Asians, for example, . . . come not only from a variety of regions with different languages and dialects, but also from several distinct religious groups.*

A person from India may be a Hindu, a Sikh or a Muslim (or a Christian or a Zoroastrian); an Iranian immigrant may be a Shia Muslim or a Baha'i. Different religious origins may involve widely discrepant attitudes to such matters as diet, marriage and the family, and death and dying among immigrants from the same country. The information in this study may also be of interest to providers of religious education, to people who simply want an elementary introduction to "Eastern" religions, or who want to understand the culture of new Canadians better.

The five religions introduced on the following pages--Hinduism, Buddhism, Islam, Sikhism and Baha'i--are not "sects" or "cults." Rather, they are *world religions*, with adherents in many different countries. Hinduism and Buddhism are ancient faiths whose origins go back before Christianity, and even before Judaism as we know it. Except for Hinduism, each of the religions began as a "reform movement" within an older faith tradition. Buddhists, Muslims and Bah'ais belong to many different ethnic groups, while most Hindus and Sikhs continue to live in India. Within some of the religious groups, there is wide variation in doctrine, belief and practice. The long histories, colourful traditions and profound teachings of these religions make a varied and fascinating study, and add to the spiritual texture of human culture. As a part of the heritage of new Manitobans, they are a part of the "future history" of the Province.

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*Joan M. Anderson *et al.*, "Conclusion: Delivering Culturally Sensitive Health Care," in Nancy Waxler-Morrison, Joan Anderson and Elizabeth Richardson, editors, *Cross-Cultural Caring: A Handbook* (Vancouver: University of British Columbia, 1990), p. 246.

Scope and Method

Each of the following chapters covers one of the five religious traditions mentioned above. The chapters are made up of two main parts: first, an introduction to the history and teachings of the religion; and, second, a description of the faith as it is practised by members of Manitoba religious organizations. The general, introductory material is mostly based on secondary literature (books and articles) about the religions in question. The information about the local groups is based on questionnaires sent to non-Judeo-Christian religious organizations (Appendix A). Later, a copy of the first draft of the chapters on each religion was mailed to the respondents for their comments, which were integrated into the final report.*

The religious organizations surveyed were identified through a search of the Winnipeg and Manitoba telephone directories, and the Manitoba Multicultural Resources Centre's *Ethnobank* (1987). Nineteen (19) organizations were initially surveyed; of these more than a third (7) were filled out and returned. Two (2) of the questionnaires were "returned to sender" by Canada Post. Fortunately, spokespersons for all five of the world religions represented by local groups replied. Of the seven respondents, only one represented a (Hindu) group from outside Winnipeg (Thompson Prathana Samaj).** Possible reasons for the "no-returns" are that the organizations in question had moved or disbanded, that the recipients had difficulties with the language, or that the group had no "religious professional" (ordained leader or equivalent) to complete the questionnaire.

Readers should take into account the following limitations of the study. First, the focus of the report is on established religious *organizations*; individuals, families or informal groups belonging to other religious traditions may well reside in the Province.

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*Of the seven groups contacted for comments on the draft version, three (Manitoba Islamic Association, Ahmadiyya Muslim Association and Baha'i Community of Winnipeg) responded with suggestions for changes.

**There are also Sikh societies in Thompson and Brandon.

Second, the report reflects the experience of non-Judeo-Christian groups in urban areas (Winnipeg and Thompson), especially the capital city. Third, the introductory material in the first part of each chapter is largely based on secondary literature about world religions written from a Western (European/North American) standpoint. For a deeper understanding of each religion, the books recommended by the respondents--most of which were written by believers--should also be consulted. It should also be noted that virtually all textbooks and other sources on world religions are written from a male perspective. Feminist scholars have shown that women's experience and practice of religion may be radically different from men's (to the extent that, in some cultures, women *practise* a religion that is virtually distinct from men's, although they would *identify themselves* as belonging to the same religion as their husbands, sons and fathers). A good introduction to women's religious experience is Denise Lardner Carmody's *Women and World Religions* (second edition; Englewood Cliffs, NJ: Prentice Hall, 1989). With these limitations in mind, it is hoped that the accounts of the five world religions on the following pages will be recognizable--if not fully agreed with--by both scholars of world religions and believers.

Finally, it should be underlined that this is only an *introduction* to the five world religions, and to the local religious groups surveyed. Readers who are interested in pursuing the subject further should consult the secondary sources cited in the text (and other books on world religions, many of which are available in local libraries and book stores), and in the annotated select bibliography, and contact the relevant religious organizations.

Hymn of Creation

1. Non-being then existed not nor being:
There was no air, nor sky that is beyond it.
What was concealed? Wherein? In whose protection?
And was there deep unfathomable water?
2. Death then existed not nor life immortal;
of neither night nor day was any token.
By its inherent force the One breathed windless:
No other thing than that beyond existed.
3. Darkness there was at first by darkness hidden;
Without distinctive marks, this all was water.
That which, becoming, by the void was covered,
That One by force of heat came into being.
4. Desire entered the One in the beginning:
It was the earliest seed, of thought the product.
The sages searching in their hearts with wisdom,
Found out the bond of being in non-being.
5. Their ray extended light across the darkness:
But was the One above or was it under?
Creative force was there, and fertile power:
Below was energy, above was impulse.
6. Who knows for certain? Who shall here declare it?
Whence was it born, and whence came this creation?
The gods were born after this world's creation:
Then who can know from whence it has arisen?
7. None knoweth whence creation has arisen;
And whether he has or has not produced it:
He who surveys it in the highest heaven,
He only knows, or haply he may know not.

Source: S. Radhakrishnan and C.A. Moore, eds., *A Sourcebook in Indian Philosophy* (Princeton: University Press, 1957), pp. 25-26.

HINDUISM

The Beginnings

Hinduism is the most ancient and varied of the religious traditions that will be discussed in this study. It is a religion that is closely bound up with India and the Indian way of life. In fact, the term "Hindu" simply means "an inhabitant of India."* India is also the nation where two other religions to be discussed on the following pages began (Buddhism and Sikhism). Other religions that have found a welcome on Indian soil are Jainism (another native Indian faith), Zoroastrianism, Judaism, Islam and Christianity. So, the religious heritage of humankind is deeply indebted to India.

Hindu religion did not begin with the teachings of a founder or holy person (like Moses, Jesus or Mohammad). The earliest Indian culture we know of, extending over about half a million square miles, was that of the Indus Valley civilization (named after the Indus River in N.W. India), around 3,000 B.C. A very important element in this culture was the worship of the mother-goddess, symbolizing earth in human form. Another religious symbol going back to the Indus culture is the *swastika*, which represents the sun. On seals from the ancient town Mohenjo-daro are pictures of the god Shiva, who has been worshipped by Indians ever since.

Until archaeological discoveries made in this century, scholars thought that Indian religion began with the invasion of the Indus Valley by Aryan warriors from the north west around 1750 B.C. The Aryan culture was war-like and patriarchal, and its religion was concerned more with sky gods than with the earlier earth deities. It was the Aryans who composed the ancient collections of hymns known as the *Veda*.** The most important

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*More specifically, a name given by the Persians to the people who lived on the Indian side of the Indus (Sindhu) River.

**Hindus divide the *Veda* into four parts: hymnic/liturgical material (*Samhita*); prose treatises on sacrificial rites and ceremonies (*Brahmanas*); "forest treatises" or mystical texts (*Aranyakas*) and *Upanishads*, esoteric teaching.

of these is the *Rig Veda* ("the wisdom of the praises"), containing over a thousand hymns, mostly to individual gods and goddesses. In ancient times, such hymns were chanted by priests as they offered sacrifices to the gods and goddesses. The *Rig Veda* is regarded by Hindus as a philosophical book offering mystical truths about the nature of the universe. The most famous quotation translates roughly: "Who verily knows and who can verily declare where it was born and whence came this creation? The gods are later than the world's production. Who knows whence it came into being?"*

Later in Indian history, other writings were added to the Hindu scriptures. The *Upanishads*, written between 400 and 800 B.C., are the concluding portions of the *Veda*. They record the teaching of great Hindu philosophers on the nature of reality, and on immortality. Two more accessible scriptures are the great epic poems the *Ramayana*, the adventure story of the god Rama and the goddess Sita, and the *Mahabharata*, a central character of which is the god Krishna. An important section of the *Mahabharata* is called the *Bhagavad Gita*. Based on the *Upanishads*, the *Bhagavad Gita* ("the song of the divine") uses the metaphor of the battlefield to preach the "gospel" of disinterested action (*karma yoga*), and many other religious lessons. In the most famous story in the *Gita*, the young prince Arjuna is reluctant to lead his side in war against his enemies, the evil *Kauravas*, for fear that relatives on both sides will die. His charioteer, Krishna, replies that, as a warrior, Arjuna must first and foremost do his duty by fighting against evil, and that killing is not real, for the soul never dies.

The Vedic collections are regarded as divinely revealed, and are the most holy scriptures of the Hindus. The epics, along with many other sacred writings, belong to the category of "tradition," viewed as humanly-authored, but nonetheless important and authoritative.

The Hindu scriptures name thousands of gods and goddesses. However, most modern Hindus would say that there is in reality only one God with many names and

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*Translation suggested by Brijesh Mathur.

characteristics, who is everywhere and in all things. The two most prominent gods (or aspects of the one God) are Vishnu, originally a Vedic sky-god, and Shiva, who can be traced back to an Indus culture earth deity. Vishnu and his consort Lakshmi are benevolent gods.* Hindus believe that Vishnu has come to earth in various forms (incarnations), both human and animal. The most famous of these incarnations (*avatars*) are Rama and Krishna. Krishna, lover of humanity and restorer of justice, is the most popular Hindu god. Shiva and his consort Parvati (who symbolizes matter) are deities as important as Vishnu and Lakshmi. Shiva is a the god of destruction; he is also revered by Hindus as the ultimate ascetic (*sadhu*). A well-known image of Shiva shows him, in his aspect as Natraja, with four arms, in his cosmic dance of destruction.** The purpose of this destruction is to foster the eternal cycle of creation, preservation and destruction. Followers of Vishnu are called Vaishnavites, while devotees of Shiva are known as Shaivites. A third deity, Brahma, is regarded as the creator of the universe. Brahma, Vishnu and Shiva constitute a trinity of Creator, Preserver and Destroyer. There is also an important tradition of devotion to the Divine Mother (*Devi*).***

Vedanta, one of the six orthodox salvation philosophies of classical Hinduism, means "culmination of the *Vedas*," and regards the *Upanishads* as the final and climactic part of the revelation of the *Vedas*. Sankara (8th century A.D.), the most noted teacher of *Vedanta*, taught that Brahma (the creator god expounded in the *Upanishads*) is identical with the human self (*atman*), and with the world. Another important teacher of *Vedanta* philosophy was Ramanuja (12th century A.D.), who taught that the world and Brahma are distinct, but not separate.

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*In the Hindu view, the male principle is inert without the animating (female) principle. Each god has several aspects, and each aspect has a goddess-consort.

**Natraja's consort is Kali, who wears a necklace of skulls.

***Klaus K. Klostermaier, *A Survey of Hinduism* (Albany: State University of New York Press, 1989), pp. 261-76.

Some important aspects of the Hindu world view that have developed over the centuries are:

Karma. This is the idea that our present lots in life result from actions in past lives (the doctrine of **reincarnation** or **rebirth**). One can improve his or her state in the next life by performing virtuous deeds. Immoral actions will result in a less desirable rebirth.

Samsara. The notion that all creatures are caught in an endless cycle of births and deaths. This is a painful, undesirable process, from which escape can be sought through ritual, asceticism and meditation, or devotion to God (*bhakti*).

Moksha. This is the state of release from the cycle of *samsara*. It is a state of bliss, fulfilment and awareness, in which the individual self (*atman*) realizes its identity with ultimate reality (*brahman*). Four paths to *moksha* are prescribed: disinterested action (*karma yoga*); knowledge (*jnana yoga*); meditation (*raj yoga*); and devotion (*bhakti*).

The Religion Today

Hinduism goes back at least 3,500 years. Today, the number of Hindus in the world is estimated at 800 million, 20 million of whom live outside of India. Over the centuries, Hindus have developed an astonishing variety of myths, rituals, scriptures and philosophies. It has been said that

> Any attempt to describe Hinduism as one whole leads to startling contrasts. The same religion enjoins self-mortification and orgies: . . . has more

> priests, rites, and images than ancient Egypt or medieval Rome and yet outdoes Quakers in rejecting all externals.*

It is impossible to characterize a religion so ancient and multifaceted, and practised by so many people, "in a nutshell."

Eric J. Sharpe observes that, as with members of other modern religions, Hindus fall into three main categories: people who are active in and committed to Hinduism in its traditional form; religious "liberals" who try to adapt to modernity by retaining only parts of the tradition; and those who are indifferent to religion, although they may still call themselves Hindus. Sharpe identifies "main areas of belief and practice in which the majority of modern Hindus have a great deal in common."** These are:

Class and caste. Ancient Aryan society was divided into four main class groups: priests (*brahmins*); rulers and warriors (*kshatriyas*); traders, artisans and farmers (*vaishyas*); and labourers (*sudras*). There was also a fifth group of people who did not fit into any of these categories (outcastes or "untouchables"). Over the centuries, the caste system has become very complex, with thousands of castes and sub-castes. In modern India, many of the traditional caste laws have been eased, and discrimination on the basis of caste is illegal. However, many Hindus believe that the caste into which a person is born is determined by *karma*, and that to lose caste is no longer to be a Hindu.***

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*Sir Charles Eliot, quoted in E.G. Parrinder, *An Introduction to Asian Religions* (London: SPCK, 1958), p. 31.

**Eric J. Sharpe, *Thinking About Hinduism* (London: Lutterworth Educational, 1971), pp. 47-52. The list which follows is adapted from Sharpe's, but is not identical with it.

***Some Indian scholars have interpreted the caste system in terms of environmental preservation. They argue that by partitioning resource use according to castes, traditional Hindu society created conditions conducive to environmental and economic sustainability (O.P. Dwivedi, "*Satyagraha* for Conservation: Awakening the Spirit of Hinduism," in J. Ronald Engel and Joan Gibb Engel, eds., *Ethics of Environment and Development* [Tucson: University of Arizona Press, 1990], p. 208).

From the Upanishads:

How Many Gods?

Then Vidaghadha Sakalya asked him: "How many gods are there, O Yajnavalkya?" He replied with this formula: "As many as are mentioned in the formula of the hymn of praise addressed to the Visvedevas, viz. three and three hundred, three and three thousand."

"Yes," he said, and asked again: "How many gods are there really, O Yajnavalkya?"

"Thirty-three," he said.

"Yes," he said, and asked again: "How many gods are there really, O Yajnavalkya?"

"Six," he said.

"Yes," he said, and asked again: "How many gods are there really, O Yajnavalkya?"

"Three," he said.

"Yes," he said, and asked again: "How many gods are there really, O Yajnavalkya?"

"Two," he said.

"Yes," he said, and asked again: "How many gods are there really, O Yajnavalkya?"

"One," he said.

"Yes, he said, and asked: "Who are these three and three hundred, three and three thousand?"

Yajnavalkya replied: "They are only the various powers."

Source: *The World Bible* (ed. Robert O. Ballou; New York: Viking, 1972), p. 50.

Rebirth. Also called reincarnation, this is the notion, shared by almost all Hindus, that everyone has many lives to live. The ideas of *karma*, *samsara* and *moksha* are related to the doctrine of rebirth.

Reverence for life. Hindus believe that all life is sacred, and should never be destroyed violently. The cow especially is revered as "a symbol of life, of the divine bounty of the earth as the giver of food and nourishment, and as a symbol of the great mother-goddess."* The belief in the sacredness of life explains why some form of **vegetarianism** is widely practised by Hindus.

Equality of religions. Educated Hindus regard *all* religions as valid pathways to God. Hindus may accept Jesus Christ as one of many divine teachers, or Mohammad as a great prophet among other great prophets. However, Hindus also believe that people should follow their own religions, and not try to convert others. Mahatma Gandhi, for example taught:

> I maintain that India's great faiths are all-sufficing for her. Apart from Christianity and Judaism, Hinduism and its off-shoots, Islam and Zoroastrianism are living faiths. No one faith is perfect. All faiths are equally dear to their respective votaries. What is wanted, therefore, is living friendly contact among the followers of the great religions of the world, and not a clash among them in the fruitless attempt on the part of each community to show the superiority of its faith over the rest.**

It has been said that Hindus will tolerate anything but intolerance. Unfortunately, however, India's history, both ancient and modern, has been marred by hostilities between Hindus and Muslims, Sikhs and Hindus, and between members of upper and lower castes.

Some prominent exponents of Hinduism in the last two centuries, who are also well known in the West, have been Sri Ramakrishna (1836-1886), who taught that all religions are only partial glimpses of the divine, and that a living synthesis of world religions is needed; Sri Aurobindo Ghose (1872-1895), who taught the need for liberation from finite

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*Sharpe, *Hinduism*, p. 50.

**Quoted in ibid., p. 52.

human consciousness, and who attracted both Hindus and non-Indian devotees to his hermitage (*ashram*), where he taught a special type of yoga; and Mahatma Gandhi (1869-1948), whose teaching of non-violence, and its role in India's quest for freedom from British rule, is world-famous.

Hinduism in Manitoba[*]

The Thompson Prathana Samaj--the only questionnaire respondents from outside Winnipeg--reports that its members, all of Indian origin, have been in Manitoba from one month to twenty-five years. This religious organization has been established for five years, and has a membership of thirty families (or about a hundred people).

The main religious and ethical teachings cited in the questionnaire are:

- God is present everywhere;
- belief in reincarnation;
- respect for all religions;
- respect for elders.

The essence of the Hindu faith, the respondent noted, is embodied in the "Lord's Song," the *Bhagavad Gita*:

> He who considers this (self) as a slayer, or he who thinks the self is slain, neither knows the truth. For it does not slay, nor is it slain. This (self) is unborn, eternal, changeless, ancient; it is never destroyed, even when the body is destroyed.

The Thompson Prathana Samaj meets once a month to read the holy books--the *Bhagavad Gita* and the *Ramayana*--and to sing hymns. Major festivals celebrated by the

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[*]There is a Hindu Society in Winnipeg which runs a temple and conducts weekly services, to which most Hindus in Winnipeg belong. There are also smaller groups. Unfortunately, none of these organizations responded to the questionnaire.

group are: *Janam Ashtmi*, the Birth of Lord Krishna; *Diwali*, the "Festival of Lights" (Indian New Year); and *Dussehra*, a festival celebrating the triumph of good over evil.*

Distinctive Hindu customs observed by the group include:

- the wearing of traditional Indian dress (*sari*, etc.) by women;
- the congregation sits on the floor for worship (*Pooja*);
- cremation of the dead; and
- wedding ceremony performed before a fire.

Community outreach activities sponsored by the Hindu community include Hindi language classes, dancing, the encouragement of children to participate in the *Pooja* ceremony, and the encouragement of the whole Indian community to join in the celebration of festivals. The Thompson group cites no serious problems in practising Hinduism in Manitoba. The only real inconvenience is that the congregation has no place of its own. It must therefore rent a hall once an month, and carry belongings back and forth.

The Thompson congregation would like fellow Manitobans to know several things about Hindus:

- Most Hindus are vegetarians who do not eat beef, and avoid eating meat of any kind on Tuesday, a special holy day.
- For worship, shoes are removed, and most women cover their heads.

Three books on Hinduism especially recommended by Mrs. Sheshi Sarin, a founding member of the Thompson group, are *The Hindu Way of Life* by Dr. S. Radhakrishnan, *Fundamentals of Hindu Faith and Culture* by C.P. Ramaswami Aiyer, and *The Hindu World* by Patricia Bahrec.

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*Hindu festivals are reckoned according to a lunar calendar, so the dates vary. *Diwali* and *Dussehra* are autumn festivals; *Janam Ashtmi* is celebrated in the spring.

For Further Reading

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*Books recommended by Brijesh Mathur.

BUDDHISM

The Beginnings

As mentioned in the last chapter, Buddhism is a religion that arose in India out of Hinduism. Unlike Hinduism, Buddhism can be traced to a founder, Siddhartha Gautama, the Buddha or Enlightened One. He was born to a family of the warrior caste around 563 B.C. at Kapilavastu, now in Nepal. His father, Suddhodana, was a local rajah or chieftain, and his mother, Maya, is said to have miraculously conceived the boy. The Buddhist scriptures teach that Siddhartha's father tried to shield his son from the harsh facts of old age, sickness, death, and from the life of self-denial. The child was raised in luxury, and eventually he married the girl Yasodhara, who bore a son named Rahula.

Despite his father's efforts, Siddhartha eventually met an old man, a sick man and a corpse. Shocked by the sight of human suffering and death, he met a wandering monk who inspired him with the ideal of leaving his comfortable life to find the secret of suffering, and its cure. He followed many holy men, but none could give him the answers he was looking for. Finally, he left the reclusive life, and, after resisting the temptations of Mara (the Evil One or Death), he sat down under the Bodhi Tree (Tree of Enlightenment). There, Siddhartha entered a trance in which he contemplated death, rebirth and the destruction of desire. After a series of revelations, he achieved a state of perfect spiritual insight or enlightenment, and escaped the cycle of suffering and rebirth, thus attaining salvation (*nirvana*):

> In recognition of this, according to the scriptural accounts, nature itself responded to the momentous event. The earth swayed, pleasant breezes blew, flowers showered down from heaven, joy spread among the gods and the denizens of purgatory for now there was hope of release and nirvana, all living beings were glad; only Mara was depressed, his power broken.*

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*Ninian Smart, *The Religious Experience of Mankind* (New York: Charles Scribner's Sons, 1969), p. 79.

Henceforth, Siddhartha was known as the Buddha, that is, the Enlightened One.

After his Enlightenment, the Buddha compassionately decided to share his insight with others. His first disciples were five holy men whom he had known earlier. Impressed by his teaching (*dharma*), the men joined him in forming a monastic order (the *sangha*). Present-day Buddhists still confess that they take refuge in the three "jewels" of the Buddha, the Dharma (teaching) and the Sangha (religious order).

The Buddha died, after a long and illustrious life, around 483 B.C. His teachings lived on in India and were elaborated by his followers (monks, nuns and laypersons) for many centuries. By the middle ages, however, the Buddhist faith had virtually died out in India, partially due to absorption by Hinduism, which adopted many Buddhist ideas, and partly as a result of the Muslim invasions that began in the eleventh century.

Despite its decline in India, today Buddhism boasts over 300 million faithful worldwide. This is because Buddhism was the first of the world's *missionary* religions (other examples are Christianity and Islam). Just as the Buddha shared his *dharma* with the five ascetics, subsequent generations of his followers very successfully spread his teachings throughout South and East Asia, and eventually to Europe and North America. Distinctive forms of Buddhism developed in different areas, but Smart observes that the divisions within Buddhism have never been as significant as, for example, the rift between Protestantism and Catholicism:

> This is because Buddhism takes a rather pragmatic attitude toward doctrine, so that very different doctrines can be embraced by people calling themselves Buddhist provided that they are loyal to the essential spirit of the Buddha and to the Order which he established.*

Nonetheless, there is a body of teaching which can be said to unite Buddhists.

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*Smart, *Religious Experience*, p. 103.

Teachings

On the basis of his experience of Enlightenment, the Buddha taught what his followers call the Four Noble Truths: (1) "All life is suffering"; (2) "the cause of suffering is desire"; (3) if one removes desire one can remove suffering"; and (4) "the way to remove desire is to follow the noble eightfold path of right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration."* In addition, Buddhists abide by five moral precepts: not to kill; not to steal; not to lie; not to be unchaste; and not to become intoxicated.

The Buddhist scriptures, the *Tripitaka* or "Three Baskets," consist of the Basket of Discipline, the Basket of Discourses, and the Basket of Ultimate Things. The Buddhist *sutras* are scriptural texts thought to have been uttered by the Buddha himself.

From the first sermon ascribed to Gautama Buddha:

"Which, monks, is this middle path the knowledge of which the Tathagata has gained, which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to Sambodhi, to Nirvana?

"It is the noble eightfold path, namely: right views, right intent, right speech, right conduct, right means of livelihood, right endeavour, right mindfulness, right meditation.

"This, monks, is the middle path the knowledge of which the Tathagata has gained, which lead to insight, which leads to wisdom, which conduces to calm, to knowledge, to perfect enlightenment, to Nirvana. . . ."

Source: *World Bible*, pp. 113-14.

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*Denise Lardner Carmody, *Women and World Religions* (2nd edition; Englewood Cliffs, NJ: Prentice-Hall, 1989), p. 67.

From the Dhammapada:

All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.

All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

"He abused me, he beat me, he defeated me, he robbed me"--in those who harbour such thoughts hatred will never cease.

"He abused me, he beat me, he defeated me, he robbed me"--in those who do not harbour such thoughts hatred will cease.

For hatred does not cease by hatred at any time: hatred ceases by love--this is an old rule.

Source: *The World Bible*, pp. 134-35.

The "middle path" taught by the Buddha (also called the Tathagata or Truthfinder) refers to avoidance of the two extremes of pleasure-seeking and self-mortification; following it leads to *nirvana*, a state of "Enlightenment, freedom from self, the end of selfish desires, . . . salvation."* Following the middle path leads to

> an attitude of respect for all life, freedom from material possessions, honesty, freedom from lust, and sobriety. When animated by a meditational practice and a philosophical understanding that stressed the intrinsic goodness of all people and things, their innate buddhanature, the precepts of sila [morality] could be guides to graceful, joyous living.**

Buddhists believe that *anyone* can thus become a buddha or enlightened one.

Buddhists to not believe in God in the sense of an ultimate being. The Buddha taught that the Hindu gods, like human beings, are caught in the cycle of suffering, death and rebirth (*samsara*), and that the gods need release as much as humans do. However, over the centuries, some Buddhists have come to venerate certain celestial *bodhisattvas* (buddhas-to-be) in much the same way as gods are worshipped, with devotion, prayers and rituals.

The Religion Today

Since the first century A.D., Buddhism has been split between the Mahayana ("Greater Vehicle") and Theravada ("Doctrine of the Elders") schools. Mahayana Buddhism emphasized that laypersons as well as monks and nuns could achieve salvation through faith and devotion. Theravadins considered the monastic life, aimed at sainthood (attainment of *nirvana*), to be more in line with the original teaching of the Buddha. The Mahayana school, which has given rise to many sub-sects, has become the dominant form of Buddhism. A third "school," the Vajrayana or "Diamond Vehicle," is characterized by distinctive beliefs and rituals practised in and around Tibet.

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*Herbert Stroup, *Four Religions of Asia* (New York: Harper & Row, 1968), p. 118.

**Carmody, *Women and World Religions*, pp. 69-70.

Figure 1

Excerpt from "Statement of First 'Buddhism in Canada' Conference, July 8-14, 1990)":

We would like to take the opportunity provided by this 1st Conference to affirm our common heritage in the teachings of Shakyamuni[*] Buddha. We recognise, in particular, the following as common and fundamental to our many different Buddhist traditions:

(1) We take refuge in the 3 Treasures of Buddhism: As the 1st Treasure, we recognise Shakyamuni Gautama Buddha as our original historical teacher, and regard him with proper reverence and gratitude; and the 2nd Treasure, we recognise his teachings, the Dharma, as precious in all its many forms and variations; as the 3rd Treasure, we respect equally all members of the Sangha--the community of monks, nuns, lay brothers and lay sisters--regardless of their tradition, country, or lineage.

(2) We accept as central the teaching on the 3 characteristics of all existence: impermanence or anicca; suffering or dukkha; and no self existence or anatta.

(3) We understand the final goals of the Buddha way to be, on the one hand, the realization of infinite compassion; and, on the other, the attainment of awakening or enlightenment through the banishing of greed, anger and ignorance. Along the way to those goals, we also affirm the need to achieve peace of mind, to alleviate suffering, and to comfort and sustain other beings.

(4) We regard the 4 Noble Truths as fundamental to the teaching of the Dharma: suffering, the cause of suffering, the cessation of suffering, and the way to the cessation of suffering as expressed through the Noble Eightfold Path which leads to the attainment of awakening.

(5) We share a commitment to endeavour to maintain the ethical ideals of Buddhism as expressed in the 3 Great Learnings of: morality or sila, mindfulness or samadhi, and wisdom or prajna.

(6) We recognise our sacred charge to preserve the Buddhadharma and transmit it to future generations. This includes the preservation of Buddhism in those communities that have traditionally embraced it, and the encouragement of Buddhist development among those communities to which it is new.

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[*]Shakyamuni is a title meaning "sage of the Shakya clan."

Buddhist missionaries have been active in disseminating the *dharma* abroad since the third century B.C., and gradually the faith spread from Ceylon (Sri Lanka) (around 247 B.C.)to Japan (6th century A.D.). Some knowledge of Buddhism was brought back to Europe by explorers and Roman Catholic missionaries in the fifteenth and sixteenth centuries, and in the nineteenth century, Buddhism became the object of academic study by Western scholars. Early in this century, Buddhist societies were founded in France, England and Germany. The first people to bring Buddhism to North America, however, were Asians, mostly Japanese immigrants to the west coast (including British Columbia), who established churches to serve their own communities. Today, Mahayana, Theravada and Tibetan Buddhist organizations, with memberships including both Asians and non-Asians, are to be found all over the United States and Canada.

Buddhism in Canada[*]

As in the United States, the first Buddhists in Canada were Japanese immigrants to the west coast. The first informal "dharma talks" were held in New Westminster, B.C. as early as 1901. In 1909, the first Buddhist organization in Canada was incorporated in British Columbia. In the 1950s, the Japanese Buddhists formed the Buddhist Churches of Canada (BCC), divided into four districts: British Columbia, Alberta, Manitoba and the Eastern District (Ontario and Quebec). The BCC, which teaches Japanese Pure Land

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[*]Information in this section is from M. Mullins, *Religious Minorities in Canada: A Sociological Study of the Japanese Experience* (Canadian Studies 4; Lewiston/Queenston/Lampeter: Edwin Mellen, 1989), pp. 45-71, and from the Daily Schedule of the first Conference on Buddhism in Canada (July 8-14, 1990), published by the Buddhist Society of Compassionate Wisdom, Zen Buddhist Temple, 86 Vaughan Road, Toronto, Ontario M6C 2M1.

Buddhism (Jodo Shinsu),* is the largest Canadian Buddhist organization, boasting a membership of 3,185 in 1983.

The late 1960s and early '70s saw a growing interest in Buddhism, particularly in its Zen and Tibetan forms, among Canadians of non-Asian ancestry, especially youth. Refugees from South East and East Asia added to the number of Buddhists, and the varieties of Buddhism, in Canada from 1975 to the present. The first national conference on Buddhism in Canada was held in Toronto in July 1990.

Buddhism in Manitoba

The Manitoba Buddhist Church, with a membership of about 200, teaches Japanese Pure Land Buddhism. The organization has been established locally for the past 44 years. Their main religious and ethical teachings are summed by the church's minister, Rev. Y. Miyakawa: "Having awakened to the compassion of Amida Buddha and rejoicing in the assurance of Buddhahood, we shall endeavour to live the life of gratitude and service." Church members meet once a week on Sundays, and for special celebrations such as: Buddha's Birthday Service; the Founder of Jodo Shinsu's (Shinran Shonin's) Birthday Service; The Founder's Memorial Service; the Annual Memorial Service for those who have died; and Shakyamuni Buddha's Memorial Service.**

For Further Reading

Robinson, Richard H. and Willard L. Johnson. *The Buddhist Religion: A Historical Introduction*. Encino and Belmont, CA: Dickenson Publishing Company, 1977.

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*Jodo Shinsu teaches that the celestial Buddha Amida established a "Pure Land" where all beings can find enlightenment. One can attain the Pure Land at death by relying on Amida Buddha.

**For a more detailed description of some of the religious beliefs and practices of Japanese Pure Land Buddhists in Canada, see Mullins, *Religious Minorities in Canada*, pp. 55-62.

ISLAM

The Beginnings

The prophet Mohammad* was born in Mecca (now in Saudi Arabia) on 12 Rabial Awal** in 570 A.D. to the noble family of Bani Hashim of the Quraish. His father, Abdullah, died before his birth, and his mother, Amina, had died by the time he was six years old. He was raised by his uncle Abu Talib. At the age of twenty-five, Mohammad married his first wife, the wealthy and respectable widow Khadijah, for whom he had acted as an agent on a trade mission to Damascus. Khadijah, fifteen years Mohammad's senior, is reputed to have been a mainstay of her husband's career. Her financial support enabled him to pursue a life of prayer and meditation, and she was Mohammad's first convert.

Mohammad was forty years old, when, one night while meditating in his mountain retreat in the cave Hira in the Arabic month of Ramadan, the angel Gabriel appeared to him and said:

> Read! In the name of thy Lord and cherisher who created,
> Created man out of a clot of congealed blood.
> Read! And thy Lord is most bountiful,
> He who taught (the use of) the pen,
> Taught man that which he kneweth not.***

At first, Mohammad was fearful and apprehensive, but soon the angel Gabriel reappeared, and addressed him as the prophet of God. Khadijah comforted him and assured him that no harm could come to a man of his nature, and that God would protect him from all evil. As the revelations continued, Mohammad began to recount them to

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*Devout Muslims express their blessings by the phrase "Peace be upon him" (pbuh) after mentioning the prophet's name orally or in print.

**Arabic month.

***The Quran, Surah (chapter) 96, verses 1-5, translated by Abdullah Yusuf Ali.

others. He attracted a small group of followers, including Abu Bakr, an important man in the town, later to become the first of his successors (Caliphs).

At this time, Mecca was already a religious centre, whose chief holy place was the Kàba, a cube-shaped building by the side of an historic object, the "black stone." During the month of pilgrimage, the desert tribes gathered in Mecca to circle the Kàba and to kiss the black stone outside the Kàba. The influx of pilgrims was highly profitable to the Meccans. Native Arabian religion involved belief in many gods and spirits, including a high or supreme God, Allah. Jews and Christians also lived in the area. Like the Christians and Jews, Mohammad proclaimed one God, Allah, and started preaching Islam ("obedience to God"). This alarmed influential Meccans, who saw Mohammad's teaching as a threat to their position as guardians of an important shrine. Opposition to and persecutions of Mohammad intensified when growing numbers of people were converted to Mohammad's doctrine. In 622 A.D., the prophet ordered his disciples to migrate to Medina, where he established an important religious, social and political community. The year of this migration (*Hijrah*) marks the beginning of the Muslim era.

A series of hostilities between the chiefs of Mecca and Muslims in Medina, in which Mohammad figured as a military leader, ensued. In the year 630 A.D. (8 A.H.), Mohammad and his army finally took Mecca:

> He went to the Kabah fully armed, touched the Black Stone with his staff and called out "God is great" (*Allahu akbar*), which was echoed by his army. He then destroyed the idols and told the multitude that the days of paganism were over and that Allah was sole God, and that blood vengeance and usury must be abolished. He was merciful to his enemies and pardoned many.*

The prophet Mohammad died two years later.

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*Parrinder, *Asian Religions*, p. 11.

Islam in History

When Mohammad died in 632 A.D., only Arabia was under Islamic rule. He was succeeded by four Caliphs ("deputies"), who undertook the religious and military conquest of neighbouring lands in order to eradicate unjust rulers. This period of Islamic rule is regarded by Muslims as the golden age of justice, unrivalled in human history. Ten years after the prophet's death, Syria, Palestine, Mesopotamia and Egypt were part of an Islamic empire. During the middle ages, Islam spread to India, China, North Africa and Spain (which was under Islamic rule until the thirteenth century). Often, Arab rule was preferable to that of the Byzantines and Persians that they supplanted.* The Islamic rulers brought with them treasures of art, philosophy and science that have enriched Western culture ever since. The Muslim advance into northern Europe was checked in 732 A.D. by Charles Martel at the battle of Poitiers in France. The fourteenth century saw the rise of the Ottoman (Turkish) Empire which penetrated as far west as Vienna, where Turkish forces were turned back in 1683. The vigour, learning and high level of civilization manifested in the history of Islam are impressive.

Teachings and Beliefs

The word Islam means "submission to God;" a Muslim is "one who submits to God." The Qur'an is the sacred book of Islam, regarded by Muslims as the uncreated word of Allah, transmitted to the world through the prophet Mohammad, the messenger

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*Smart, *Religious Experience*, p. 394.

of God.* In a broad sense, the key themes of Qur'anic teaching are: the unity of God, prophethood, and life after death.**

The essential duties of Muslims, the "five pillars of Islam," are:

- *the profession of faith*: "There is no god but Allah, and that Mohammad is His messenger";
- *prayer*: the establishment of *Salah*, five compulsory daily prayers, facing the Kàba (in Mecca), including *juma* prayer performed in the mosque on Fridays;
- *welfare contribution* (approximately 2.5% of a person's savings per year);
- *fasting* in the month of Ramadan (the tenth month of the lunar calendar, which has a 354-day year);
- *pilgrimage*, a journey to Mecca.

These are the basic institutions of the Islamic law or *Shari'a*.

The mosque is the centre of all religious, social and political activities for Muslims. It is a building like a church, but with no images, paintings or decorations except some writing on the walls expressing attributes of God and verses from the Qur'an. There is a central niche showing the direction of Mecca, and a pulpit. The preacher speaks in the local language, quoting from the Qur'an in Arabic and usually translating afterwards.*** There are no ordained clergy in Islam.

Some features of Islamic law and custom are:

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*Mohammed himself was illiterate. Golam Kibria of the Manitoba Islamic Association adds the following explanation: "Zaid Bin Thabit recorded each and every word of the Qur'an as soon as it was revealed by God to the prophet Mohammad (pbuh). Many of his companions memorized the Qur'an; shortly after the death of the prophet, the Qur'an was compiled in one volume."

**Ghulam Sarward, *Islam--Beliefs and Teachings*, p. 33.

***This description of the mosque is based on Parrinder, *Asian Religions*, p. 15, and includes some information provided by Golam Kibria of the Manitoba Islamic Association.

- *Marriage customs.* According to Islamic law, a husband and wife may divorce each other after taking certain procedural steps, although divorce is highly discouraged in Islam. Islam allows restricted polygamy (marriage to more than one woman) to a maximum of four. To marry more than one woman, a man must be able to be fair and just to each of them. If he is not able to do so, he should marry only one wife.* A Muslim man can marry a Jewish or Christian woman, but a Muslim woman must not marry outside Islam.
- *Gambling, drinking alcohol and the eating of pork* are prohibited.
- *Painting and sculpture* (the making of images) are forbidden; this "turned the energies of Muslim artists to beauty of line in architecture of lovely mosques and tombs, and to the development of decoration in geometrical forms and in Arabic writing."** *Music* is forbidden in the mosque.

Sunni and Shia

The most important division within Islam is the split between the Sunni ("orthodox") and Shia ("party" or "followers," sometimes called Shi'ites). Ali, the fourth of the original Caliphs (Mohammad's successors), was the cousin and son-in-law of the Prophet. He was murdered in the year 659 A.D., and his eldest son Hasan gave up his claim to the Caliphate. A new dynasty (the Umayyads) took over the Caliphate, and when Ali's younger son Husain rebelled, he was assassinated. His followers regarded Husain as a martyr, and the Shia sect which they founded regard Ali as the only true Caliph. Today,

> The Shia organization is similar to that of Sunni Islam, but they reject the first three Caliphs as usurpers, and insist on the exclusive right of the house

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*Mohammad himself had nine wives in his lifetime; most of these marriages were for political or humanitarian reasons. Of course, Muslims do not practise polygamy in countries where this is against the law (as in Canada).

**Ibid., p. 19.

> of Ali, and this offends the Sunni. The Shia preferred the name Imam (leader) for the head of the state, and believed that there were twelve divinely appointed Imams, trust in whom is an article of faith. The last Imam disappeared in A.D. 878 and they await his return as Mahdi (guided one) who will fill the earth with justice. The doctrine of the Mahdi, accepted by some of the Sunni as referring to the return of Christ, has given rise to many pretenders.*

The Shia became dominant in Persia (Iran), Iraq and Pakistan; elsewhere, most Muslims are Sunni.

The Ahmadiyya Movement

The Ahmadiyya Movement was founded in 1889 in Punjab, India by Mirza Gulam Ahmad as an Islamic reform movement with a strong missionary emphasis. Followers of Ahmad believe that he was the promised deliverer (*Mahdi*) of Islam, and that his descendants are an ongoing source of revelation. However, Ahmad, unlike Mohammad, is "a prophet *without a law and without a book*."** At the time of the partition of India, most of the Ahmadis moved to Pakistan. They are regarded as unorthodox by the majority of Muslims. According to R.B. Williams, Ahmadis in the U.S. "organize to protest the repression of Ahmadis in [Pakistan]. Tensions exist between the Ahmadis and the Sunni immigrants from Pakistan, so the Ahmadis do not attempt to participate in the activities of the Sunni mosques."*** It is important to note that there is an active Ahmadiyya community in Winnipeg.

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*Parrinder, *Asian Religions*, p. 23.

**Antonio R. Gualtieri, *Conscience and Coercion: Ahmadi Muslims and Orthodoxy in Pakistan* (Montreal: Guernica, 1989), p. 26.

***Williams, *Religions of Immigrants*, pp. 101-102. For a more detailed account of the situation of Ahmadis in Pakistan, see Gualtieri, *Conscience and Coercion*.

The Religion Today

Recent statistics indicate that today, about one person in six is a Muslim (about 17% of the world's population). Figures from 1987 indicate the following global distribution:*

Africa	237,000,000
East Asia	24,000,000
Europe	9,000,000
Latin America	625,000
North America	2,675,000
Oceania	95,000
South Asia	535,000,000
Soviet Union	31,500,000

Islam is thus truly a *world* religion.

Islam in Manitoba

Sunni

The Manitoba Islamic Association, a Sunni Muslim group, has a membership of about 4,000. The organization was established in 1960, but Muslims started to come to Manitoba in the late 1950s, from Pakistan, Trinidad, Ethiopia, South Africa, Indonesia and elsewhere.

The organization's respondent to the Heritage Religions Questionnaire points out that Muslims must follow the five fundamental principles of Islam: faith, prayer, fasting, the poor due (alms), and the pilgrimage to Mecca. He further observes that in Islam,

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*Carmody, *Women and World Religions*, p. 118, citing statistics from *1987 Britannia Book of the Year* (Chicago: Encyclopaedia Britannica, 1987), p. 338.

"The Folding Up"

When the sun is folded up, when the stars scatter away; when the mountains are set in motion, when the ten month pregnant camels are left unattended, when the beasts are gathered together, and when the oceans are set ablaze and when the souls are reunited, and when the infant girl, buried alive, is asked for what crime she was killed,* and when the conduct books are laid open, when the veil of Heaven is removed, and when Hell is set blazing, and when Paradise is brought nearer, then each person shall know what he has brought with him.

The Qur'an 81:1-14, translated by S. Abul A'la Maududi.

*Female infanticide (the live burial of infant girls) was practised in pre-Islamic Arab society. Mohammad vehemently opposed this practice.

"Superiority is not determined by sex, colour and race. Piety is the measure of superiority. Islam commends to establish justice, resist oppressors, encourage good deeds and prevent wrongdoing, develop good conduct and behaviour, be truthful, honest and patient, be kind to parents, relatives and neighbours, stay away from lying, fraud, arrogance, corruption, gambling, backbiting, etc."

Members of the Manitoba Islamic Association meet for worship every Friday (Juma prayer and Qur'anic studies) and Sunday (Duhr prayer and seminars), as well as on the Feast of Breaking the Ramadan Fast (*Eid Ul Fitre*), and on the Feast of Sacrifice (*Eid Ul Adha*), commemorating Abraham's sacrifice of a ram instead of his son, Ishmael. The "Night of Ascent," when Mohammad ascended with Gabriel above the seventh heaven to see the signs of God, and the "Night of Power" are commemorated with prayers. Distinctive customs include women's wearing of the *hejab*, and the greeting *salam* ("peace") when meeting and departing. Community outreach activities include heritage language education, social and recreational activities, and immigration settling and counselling.

Muslims in Manitoba may have difficulties in arranging with employers for time off to attend Friday prayers, and in performing regular prayers in the workplace. In answer to the question of what the organization would like other Manitobans to know about Islam, the respondent wrote: "The primary source of Islam is the Qur'an revealed by God through the angel Gabriel the prophet Mohammad (pbuh). The secondary source of Islam is the *Hadiths*, i.e., sayings and practices of the prophet Mohammad (pbuh). Muslims believe on all the prophets including Adam (pbuh), Ibrahim [Abraham] (pbuh), Noah (pbuh), Musa (Moses) (pbuh), Isa (Jesus) (pbuh), etc., who were sent by God before the prophet Mohammad (pbuh)."

Other sources of information about Islam recommended by Golam Kibria, First Vice President of the Association, are the English translation of the Qur'an by Abdullah Yusuf Ali and Abdul A'la Maududi, *Hadiths* (words and deeds of the prophet Mohammad) compiled by Imam Bukhari and Imam Muslim, and the following books: *Islam--Beliefs*

and Teachings by Ghulam Sarward; *The Lawful and the Prohibited in Islam* by Dr. Yusuf Al Qaradawi; *Etiquettes of Life in Islam* by A. Waheed Khan; *Muhammad (pbuh) Encyclopaedia of Surah* by Afzalur Rahman; *Muhammad in the Bible* by Dr. Jamal Badawi; *Public Duties in Islam* by Ibn Taymiya; *Women, Muslim Society and Islam* by Lamya Al Faruqi; *Islam and Universal Peace* by Sayed Qutb. The Manitoba Islamic Association (247 Hazelwood Avenue, Winnipeg, Manitoba R3T 3S2) may be contacted for more details about various books and publications.

Ahamadiyya

Ahmadi Muslims have been in Manitoba for 15 years, and may originate from Pakistan, India, Indonesia, Malaysia, Brunei, Ethiopia, the U.S. and Europe (the movement exists in 120 countries worldwide, and membership totals over 10 million). The Ahmadiyya Muslim Association has been established in Manitoba since 1982, and has a local membership of about 50.

The main religious and ethical teachings cited by Dr. Ijaz Qamar, President of the Ahmadiyya Association are:

- There is only one supreme being--Allah.
- Mohammad, to whom the Qur'an was revealed, is the confirmer and chief of the prophets who was given the perfect and universal message for all humankind.
- All prophets including Noah, Abraham, Moses, Jesus, Buddha, etc. were true prophets.
- Hazrat Mirza Ghulam Ahmad of Qadian (India) is the promised messiah and *Mahdi* prophesied by the prophet Mohammad.

Members meet once a week for Islamic prayers, scripture readings and explanations. The group also sponsors children's training classes, interfaith activities and social service activities. Major festivals observed by the group are *Eid-ul-Fitr* (festival of thanksgiving after the month of fasting, Ramadan), *Eid-ul-Azha* (festival of the great

sacrifice, commemorating the sacrifice of Abraham), the day of the prophet Mohammad's life and teachings and the promised messiah's day.

Distinctive customs practised by members include:

- Although men and women are equal in all aspects of life, each has been given a distinct role; sexual promiscuity is prohibited.
- Alcohol has no social role in Islam, and the eating of pork is forbidden, as is the taking of illegal drugs.
- The Ahmadis are a highly family-oriented group.
- There is no place for an institutionalized priesthood in the religion.

Community outreach activities sponsored by the Association include:

- Interfaith symposia at the University of Winnipeg and the University of Manitoba each year.
- A fortnightly television program on the Community Channel.
- Local Ahmadis work closely with multicultural organizations and human rights groups.
- Distribution of Islamic literature through libraries and on a person-to-person basis.

The Ahmadiyya Muslim Association reports no special difficulties in practising and preserving the faith in Manitoba: "Our group is extremely comfortable with the freedoms we have in this land. We make positive use of these guaranteed freedoms--freedom to profess, practise and proselytize. As a result, we have membership from the Anglo-Saxon races not only in Canada but elsewhere as well."

The organization would like other Manitobans to know the following about their religion:

- The completely peaceful nature of Islam in its pristine and beautiful state, as practised by Prophet Mohammad.
- That religious values should be part and parcel of one's daily life and chores (Islam is not a "weekend religion").

- True democracy and universal friendship could be established without any discrimination of race, skin colour, caste, country or religious point of view.
- Science is the *work* of God, religion is the *word* of God.

Other sources of information about the Ahamadiyya Muslim Association listed by the respondent are literature in the community library and university libraries. The Head Office of the Association is in Toronto, at 10610 Jane Street, Maple, Ontario L6A 1S1, Tel. (416) 832-2669, and the Regional Office is in Calgary, at 94 Mission Road, S.W., Calgary, Alberta T2S 3A2, Tel. (403) 243-1600. Winnipeg address: 525 Kylemore Avenue, Winnipeg R3L 1B5, Tel. (204) 475-2642.

For Further Reading

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*Recommended by Dr. Ijaz Qamar of the Ahmadiyya Muslim Association.

SIKHISM

The Beginnings

Sikhism is a relatively new religion. Its founder was Nanak (1469-1538), the first Guru ("Teacher") of Sikhism as a separate religion. The meaning of the word Sikh is "disciple." Nanak, like some earlier Indian religious teachers, was concerned about conflicts between Hindus and Muslims. He was born in the northwest part of India, near the city of Lahore in the Punjab, where most of India's Sikhs still live. Early in his career, Nanak had a vision of God in which he was told to preach to others about the divine name. Nanak believed that meditating on the True Name (*Sat Nam*) of God could free the believer from the grip of *karma* and the need for rebirth. He travelled throughout India, teaching a doctrine of reconciliation between Hinduism and Islam, emphasizing the importance of belief in one God.

The tenth and last great Guru of the Sikhs was Govind Singh (1675-1708). He instituted a number of religious reforms that still influence Sikhism today. These include:

- the abolition of caste distinctions among his followers;
- the formation of an elite military order (the *Khalsa*);
- the taking of the surname Singh for men, and Kaur for women;
- the adoption of a special mode of dress (called the "five Ks" because the Punjabi word for each distinctive item of apparel begins with a "k"): (1) uncut hair or beards (*kes*); (2) a wooden or ivory comb (*kangha*); (3) a special undergarment (*kachk*); (4) a ceremonial dagger (*khirpan*); and (5) a steel bracelet (*kara*). Sikh men traditionally also wear a turban.
- allegiance to the sacred scriptures of Sikhism, the *Adi-Granth* ("original book"). This book contains the poems of some religious teachers who preceded Nanak, as well as the writings of the Gurus Nanak, Teg Bahadur, and Govind Singh. The final form of the scriptures of Sikhism is called the *Granth Sahib* ("Lord book").

The Religion Today

Beliefs

In the five hundred or so years since the new religion was founded, Sikhism has undergone many changes, and, as in other religious traditions, divisions among Sikhs have arisen. The Sikh writer Kahn Singh Nabha depicts contemporary Sikhism in terms of ten essential articles of faith:

I. Individual

1. To achieve mystical union with God through meditation on the divine Name.
2. To read the sacred scripture daily and to reflect on the doctrines which it imparts.
3. To view all human beings as brothers and sisters without concern for caste or race, bestowing love on all and performing service without expectation of reward.
4. To secure the benefits of religion while continuing to live the life of an ordinary layperson.
5. To spurn ignorant notions of untouchability, magic, idol worship, and superstition; and to accept only the teachings of the Guru.

II. Corporate

1. To observe the Sikh code of conduct (*rahit*) in the bonds of unity.
2. To accept the corporate community (*panth*) as Guru and to serve it with loyal devotion.
3. To proclaim the Guru's teachings to the world.
4. To accept with affection all Nanak-panthis [followers of Guru Nanak] as adherents of the Sikh religion, regardless of their outward appearance; and to treat people with respect and sympathy.

5. To observe in gurdwaras [Sikh temples] and other shrines the rituals enjoined by the Gurus.*

Another definition of what it is to be a Sikh is provided by W.H. McLeod.** According to him, a Sikh can be described as:

- a person who reveres the ten Gurus from Nanak to Gobind Singh;
- one who venerates the Adi Granth (scripture), and the gurdwara (temple) which houses it;
- one who acknowledges the practise of meditation on the divine name (*nām simaraṇ*);
- one who acknowledges allegiance to the Khalsa order and who observes its code of discipline (*Rahit*), including the five Ks;
- one who believes that the line of personal Gurus ended with Gobind Singh; thereafter, the authority of the Guru was to be found in the scriptures and in the community of believers.

McLeod observes that "those who decline to accept the basic requirements of the Rahit [such as the ban on hair-cutting] can still be accepted as Sikhs, but only on the understanding that they are failing to discharge customary duties."*** He concludes his definition of Sikhism with the observation that Sikh women theoretically are equal in status to men, and that although most Sikhs are of Punjabi origin, the Sikh way is open to all who accept it. It should also be noted that baptism is an important Sikh ceremony, chosen by a person capable of assuming responsibility for his or her own decision.****

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*Adapted from the translation in W.H. McLeod, *Who is a Sikh? The Problem of Sikh Identity* (Oxford: Clarendon Press, 1989), pp. 2-3.

**Ibid., pp. 120-21.

***Ibid., p. 121.

****Shashi Assanand et al., "The South Asians," in *Cross-Cultural Caring*, p. 149. The authors go on to note that not all Sikhs decide to be baptized.

The Sikhs in India and North America

In India, Sikhs are a religious minority. Outside the state of Punjab, Sikhs make up no more than 2.5 percent of India's population. It is estimated that over a million Sikhs live outside of India.*

Sikhs have a proud history of military service, which began when Guru Gobind Singh established the Khalsa order to defend Sikhs and their Hindu neighbours in conflicts with their Mughal rulers (1576-1750). More recently, Sikhs have served in the British army, although Sikh forces were also active in the Indian independence movement.

In this century, the history of Sikhs in the Punjab has been fraught with unrest. In 1947, the Sikh homeland was partitioned between India and Pakistan, resulting in the flight of three million Sikhs from Pakistan to India. The Indian government created the state of Punjab, a territory with a Sikh majority, in 1966. However, many Sikhs feel that their religion and culture are threatened by the secular Indian government, which deals with them as a Punjabi linguistic minority. Some call for the creation of an independent Sikh state. In the 1980s, confrontations between Indian Sikhs and the central government, such as the seige of the Golden Temple in Amritsar ("the vatican of Sikhism"), have affected Sikhs in North America deeply. R.B. Williams observes that "The Sikh community, a part of which has the longest history of any Asian Indians in the United States, is angered, torn and made apprehensive and heartsick by the events in the Punjab."**

Sikhs in Manitoba

Two Winnipeg Sikh groups responded to the heritage religions questionnaire: Nanaksar Satsang Sabha Inc., and the Khalsa Diwan Society of Manitoba Inc. (There are also Sikh societies in Thompson and Brandon).

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*Williams, *Religions of Immigrants*, p. 71.

**Ibid., p. 69.

According to the respondents, Sikhs have been in Canada since the turn of the century, and in Manitoba about twenty years. Most Canadian Sikhs originated in India. Now Sikhs are beginning to immigrate from African countries and Europe as well.

The Gurdwara Nanaksar and the Khalsa Diwan Society have been established in Manitoba since the early 1980s. Gurdwara Nanaksar serves about 250 families; over 100 families belong to the Khalsa Diwan Society.

The main religious and ethical teachings mentioned by these Sikh organizations are:

- to promote Sikhism in Canada and to follow the teaching of Guru Nanak that there is only *one* God;
- to pray for universal co-operation, peace and prosperity;
- the Khalsa Diwan Society operates a common kitchen.

Members of Sikh communities meet every day for worship, but especially on weekends. Worship consists of prayers, readings from the scriptures and hymn singing. Major festivals celebrated are: Guru Nanak's birthday (November); Martyrdom of the Fifth Guru (May); Martyrdom of the Ninth Guru (November); Guru Gobind Singh's birthday (January/December); Bursi Baba Nand Singh Ji (August); Bursi Baba Ishar Singh Ji (October); Baisakhi (New Year's Day) (April); Full Moon Rakhi (August).* Distinctive customs practised by Manitoba Sikhs are the wearing of the five Ks, the wearing of the turban (for men), and the following of the Sikh code of conduct (*rahit*).

Community activities sponsored by the Khalsa Diwan Society are:

- Punjabi music school;
- Religious and primary teaching about the Sikh cultural heritage;
- Punjabi school;
- Red Cross blood donation;
- Contributions to charities;

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*From Gurdwara Nanaksar calendar of events, 1990.

- Participation in peace marches.

Problems encountered in Canadian society mentioned by the respondents are intolerance of the turban and khirpan, and racism. Sikhs would like Manitobans to know more about them, and to accept them as they are.

> There exists but one God, who is called the True, the Creator, free from fear and hate, immortal, not begotten, self-existent, great and compassionate. The True was at the beginning, the True was in the distant past. The True is at the present, O Nanak, the True will be also in the future.
>
> Quotation from the *Japji*, a hymn by Guru Nanak, in Smart, *Religious Experience*, p. 133.

For Further Reading

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Stroup, Herbert. *Four Religions of Asia*. New York: Harper & Row, 1968, pp. 169-202.

Williams, Raymond Brady. *Religions of Immigrants from India and Pakistan*. Cambridge: Cambridge University Press, 1988.

BAHA'I

The Beginnings

The Baha'i religion is the newest one to be discussed in this study. Its origins go back to early nineteenth-century Persia (Iran). Despite its recent origin, the Baha'i faith is a distinct religion, not a sect or a cult. The great historian Arnold Toynbee observed that

> Bahaism is an independent religion on a par with Islam, Christianity, and the other organized world religions. Bahaism is not a sect of some other religion, and it has the same status as the other recognized religions.*

The Baha'i faith has its roots in the Shia Islam of Persia in the last century. In 1844, a prophet named Mirza 'Ali Muhammad proclaimed that he was Bab u'llah, the Gate of God, the return of the Hidden Imam (a messianic figure of Shia Islam).** He attracted many followers (Babis), and this gave rise to civil unrest and violent suppression of the movement in various parts of Persia. The Bab was executed in 1850, but Babism continued in Persia and elsewhere in the Middle East.

A prominent Babi leader who escaped the massacres was a nobleman named Mirza Husayn 'Ali. The new name Baha'u'llah ("Glory of God") was conferred upon him by the Bab. Baha'u'llah was imprisoned in 1852, after an unsuccessful attempt on the life of the Shah of Persia by two youthful--and misguided--Babi extremists.*** When in prison, it was revealed to Baha'u'llah in a dream that he was the one "whom God will make manifest" foretold by the Bab. After four months in prison, he was exiled to Iraq,

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*Quoted in William S. Hatcher and J. Douglas Martin, *The Baha'i Faith: The Emerging Global Religion* (San Francisco: Harper & Row, 1984), p. xiii. The account of Baha'i which follows is largely based on this highly informative book.

**Dr. William D. Guy, Secretary of the Baha'i Community of Winnipeg, points out the following reference in *The Dawnbreakers--Nabil's Narrative* (National Spiritual Assembly of the Baha'is of America, 1932), p. 63: "I am the Bab, the Gate of God . . ."

***In fact, peace and nonviolence are important Babi and Baha'i teachings.

at that time a province of the Ottoman Turkish Empire, where some of his disciples followed him. There, he wrote the *Book of Certitude*, which is a detailed account of his teaching on the nature of God, the sequence of divine Manifestations (prophetic figures), and the spiritual evolution of humanity. In 1863, Baha'u'llah revealed to his closest disciples that he was the universal messenger of God foretold by the Bab and by prophets of other religions. In 1867, he began writing a series of letters to specific monarchs of the world, in which he proclaimed himself to be the "promised one" of the world religions, exhorting rulers such as Queen Victoria and Pope Pius IX to champion the cause of world unity. In 1868, he and a band of companions were exiled by the Turks to the penal colony at Acre, Palestine, where he continued his letter writing mission. By 1873, he had completed the *Kitàb-i-Aqdas* (*Most Holy Book*), the core of what his followers (Baha'is) regard as his fundamental revelation. Its two main themes are "the proclamation of the laws which are to transform individual souls and guide humankind collectively, and the creation of institutions through which the community of those who recognize him is to be governed."* Baha'u'llah died at the age of seventy-five in 1892. His home at Baji, near Haifa, is now a Baha'i shrine. The administrative Baha'i World Centre is located with the Shrine of the Bab on Mount Carmel, Israel.

The Religion Today

Teachings

The fundamental principles of the Baha'i faith are:

- the oneness of God;
- the oneness of humankind;
- the oneness of religion.

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*Hatcher and Martin, *The Baha'i Faith*, pp. 46-47.

Baha'is believe that divine revelation is continuous and progressive, and that the great figures of the world religions, such as Moses, Jesus, Mohammed, Zoroaster and the Buddha, are all "Manifestations" of God's revelation.

Baha'u'llah's writings comprise more than a hundred books and tablets. This literature contains the Baha'i revelation. Among the values taught in the Baha'i scriptures are:

- the independent investigation of truth;
- abandonment of prejudice and superstition;
- the unity of science and religion;
- the equality of women and men;*
- universal education;
- economic justice (abolishing extremes of poverty and wealth);
- the spiritual foundation of society;
- the need for an auxiliary international language.

According to the Baha'is, revelation has two purposes: to increase our knowledge of God, God's will for us, our knowledge of others, and our knowledge of ourselves; and to provide practical guidance and information necessary to meet contemporary challenges.

The Baha'i Community

In 1984, there were more than three million Baha'is around the world; nearly half of these lived in India and Iran (in Iran, Baha'is are a persecuted minority). Baha'i is a truly international movement, with over thirty thousand elected local spiritual assemblies in over two hundred independent states and territories. The membership of the Baha'i

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*One of the most famous followers of the Bab was the poetess Tahirih ("the Pure One"), who, when condemned to death, said: "You can kill me as soon as you like, but you cannot stop the emancipation of women" (Hatcher and Martin, *The Baha'i Faith*, pp. 14-15, 21-22).

International Community represents over two thousand ethnic and tribal minorities. Baha'i prayers and literature have been translated into over six hundred and sixty languages. Canada boasts an Association for Baha'i Studies located in Ottawa; this academic body promotes the systematic study of the Baha'i Faith at the university level.

Baha'is in Manitoba

The first Baha'i visitor came to Manitoba in 1903. The first Baha'i spiritual assembly was established in Winnipeg in 1948. One-third of the local members are of Persian (Iranian) origin; the rest have various ethnic origins: European, Asian, Native Canadian, Hispanic, etc. The local community has two hundred adult members, twenty youth and fifty children.*

The main religious and ethical teachings cited by a representative of the local assembly are the oneness of God, the unity of the prophets of God, and the oneness of humankind. Baha'is believe that God has sent his prophets to humanity at various times; their message is always universal, although it may be revealed to a particular nation or people in certain instances. God's revelation is progressive, each prophet adding to what had previously been revealed. Baha'u'llah commanded his followers to observe justice and equity for all, and to exhibit truthfulness, honesty and trustworthiness.

The entire community is commissioned to meet to celebrate the unity feast once every nineteen days. Groups of believers also meet weekly for prayer, study of the holy writings and for discussion.

The Baha'i faith is devoid of all ritual. There is no rite of initiation (like baptism or circumcision) other than a declaration of belief. The unity feast consists of three parts: *spiritual*, where prayers are offered and the holy writings are read; *consultation*, where

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*The local spiritual assembly is a body of nine counsellors annually elected by the community to direct the affairs of the believers.

the community receives reports of activities and discusses teaching plans; and *social*, where food and drink are shared in an atmosphere of hospitality.

The religious festivals observed by the Baha'i community are:

- The festival of Ridvan ("Paradise"), which celebrates the dawning of Baha'u'llah's revelation, observed for nine days (April 21-May 2).
- Holy days commemorating the birth, declaration and ascension of the twin prophets Bab and Baha'u'llah.
- The fast of March 2-21, during which believers abstain from food and drink from dawn until sunset each day.
- Four "Days of Hospitality" immediately preceding the fast.

Baha'is are encouraged to support the poor, and charities directed to the benefit of the entire human race They support all multicultural outreach, since they believe that through understanding, humanity will be turned toward peace.

The difficulties which the local Baha'i community has encountered include the criticism that they are anti-Christian, and that they are an "Eastern" breakaway sect of Islam. Baha'is, however, are not against any of the world's great religions: "We believe in Abraham, in Moses, in Jesus, in Mohammad and in Krishna and in Buddha, since all were sent in progressive revelation from God. We believe that Baha'u'llah is the latest universal messenger, and that he is the promised one of the past religions. He will not be the last, as God never forsakes his creation" (Dr. William D. Guy, Secretary, Baha'i Spiritual Assembly, Winnipeg).

> Verily, honesty is the door of tranquility to all in the world, and the sign of glory from the presence of the merciful One. Whosoever attains thereto has attained to treasures of wealth and affluence. Honesty is the greatest door to the security and tranquility of mankind. The stability of every affair always depends on it, and the worlds of honor, glory and affluence are illumined by its light. . . .
>
> O people of Bahà! Honesty is the best garment for your temples and the most splendid crown for your heads. Adhere thereto by the command of the omnipotent Commander.
>
> Baha'u'llah, *Tablet of Taràzàt*, quoted in J.E. Esselmont, *Introduction to the Baha'i Faith* (Wilmette, IL: Baha'i Publishing Trust, 1970), p. 85.

For Further Reading

Hatcher, William S. and J. Douglas Martin. *The Baha'i Faith: The Emerging Global Religion.* San Francisco: Harper & Row, 1984.

ANNOTATED SELECT BIBLIOGRAPHY

The following books were found to be particularly helpful by the author. The suggestions "For Further Reading" at the end of each chapter (particularly those mentioned by the respondents) may also contain some bibliographical "leads" for readers interested in pursuing the subject further.

Ballou, Robert O., editor. *The Portable World Bible*. New York: Viking, 1972.

Contains selections from Hindu, Buddhist, Confucian, Judeo-Christian, Taoist, Zoroastrian and Islamic scriptures.

Carmody, Denise Lardner. *Women and World Religions*. Second Edition. Englewood Cliffs, NJ: Prentice Hall, 1989.

As mentioned in the Introduction, most academic studies of religion are written with a strong (although usually unconscious) male bias. This study focuses on the experience of women in major religious traditions, including Hinduism, Buddhism and Islam.

Gualtieri, Antonio R. *Conscience and Coercion: Ahmadi Muslims and Orthodoxy in Pakistan*. Montreal: Guernica, 1989.

Written by a Professor of Religion at Carleton University in Ottawa, this study discusses the history, beliefs and persecution of the Ahmadiyya Movement in Pakistan. As mentioned above, there is a small but active Ahmadiyya Muslim organization in Winnipeg.

McLeod, W.H. *Who is a Sikh? The Problem of Sikh Identity*. Oxford: Clarendon, 1989.

This is one of the very few academic studies of Sikhism available in English. A separate chapter on Sikhism (a rarity even in textbooks on world religions, which usually subsume the Sikhs under Hinduism) is included in Herbert Stroup's *Four Religions of Asia: A Primer* (New York: Harper & Row, 1968), pp. 169-202.

Mullins, Mark. *Religious Minorities in Canada: A Sociological Study of the Japanese Experience*. Lewiston/Queenston/Lampeter: Edwin Mellen, 1989.

This academic study recounts the history, experiences and problems of Japanese immigrants in Canada, some of whom have persisted in their native religion, Buddhism, and some of whom have adopted forms of Christianity.

Parrinder, E.G. *An Introduction to Asian Religions*. London: S.P.C.K., 1958.

Although dated, this brief book on Islam, Indian religions, Buddhism, and Chinese and Japanese religions is a very readable and sympathetic introduction to Eastern religions by a Western scholar.

The Penguin Dictionary of Religions. Edited by John R. Hinnells. Harmondsworth, England: Penguin, 1984.

A handy, one-volume reference work on religion "From Abraham to Zoroaster."

Smart, Ninian. *The Religious Experience of Mankind*. New York: Charles Scribner's Sons, 1969.

This lengthy, university-level text book on world religions interprets each religion as a reality experienced by its followers. Although it is a learned and readable introduction to the history and beliefs of many religious traditions, the book is so male-biased that the non-inclusive language of the title is appropriate (e.g., incredibly, the Index has no entry on "Goddess").

Waxler-Morrison, Nancy, Joan Anderson and Elizabeth Richardson, editors. *Cross-Cultural Caring: A Handbook for Health Professionals in Western Canada*. Vancouver: University of British Columbia Press, 1990.

This books consists of nine essays written by health care professionals, mostly from British Columbia, on beliefs, customs and practices of various ethnocultural groups which may be of interest to physicians, nurses and other health care providers. Of particular interest to readers may be the sections on the religious and folk beliefs of some immigrant communities.

Williams, Raymond Brady. *Religions of Immigrants from India and Pakistan: New Threads in the American Tapestry*. Cambridge: University Press, 1988.

This scholarly study is a comprehensive account of the history and religious experience of Indian and Pakistani immigrants in the United States. Although the book is specifically concerned with Indo-Pakistanis in the U.S., many of their problems, attitudes and perceptions will be shared by Indo-Canadians. The books discusses Hinduism, Sikhism and Islam, as well as Jainism, Zoroastrianism, Judaism and Christianity.

APPENDIX A:

HERITAGE RELIGIONS QUESTIONNAIRE

HERITAGE RELIGIONS QUESTIONNAIRE*

1. Name and address of organization:

2. Is your organization primarily a religious community?

   Yes No

3. If the answer to #2 is "no," what is the primary purpose of your organization?

4. If the answer to #2 is "no," what religious activities, if any, does your organization sponsor?

   (Please respond to questions 5-19 if applicable).

5. What religion(s) does your organization represent? Please be as specific as possible (e.g., Zen Buddhist, Sunni Muslim).

6. How long have members of your religious tradition been in Manitoba? What country or countries do they originate from?

7. How long has your organization been established locally?

8. How many people belong to your (local) group?

9. What are the main religious and ethical teachings of the religion(s) which your group represents?

10. How often do the members of your religious community meet?

11. What kinds of activities are associated with meetings of your religious community (e.g., rituals, scripture, readings, prayer)?

12. What major festivals or observances are maintained by members of your group?

13. What distinctive customs do members of your religious tradition practise?

14. What kinds of community outreach activities does your organization sponsor (e.g., charities, education, cultural events)?

15. What difficulties, if any, has your group encountered in practising/preserving your religion in Manitoba?

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*In order to facilitate printing, the format of this questionnaire has been altered for this publication. However, the questions are identical.

16. What would your organization like other Manitobans to know about the religious tradition(s) which you represent?

17. I would be willing to be interviewed in more detail by telephone (10-15 minutes) regarding these issues.

    Yes No

18. If the answer to #17 is "yes," please provide your name, telephone number, and time when you can be reached.

19. Please list other sources of information that would help someone who is not a member of your religious tradition to understand your religion.

20. Name and position in organization (e.g., member, president, chairperson, etc.) of respondent:

THANK YOU VERY MUCH FOR YOUR CO-OPERATION!